INDIAN EDUCATION

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BASIC EDUCATION

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INDIAN EDUCATION

JOURNAL OF

THE ALL-INDIA FEDERATION OF EDUCATIONAL ASSOCIATIONS

The object is to afford an educational forum for critical and constructive discussion of educational plans, policies and programmes by administrators, teachers, parents, social workers, psychologists, psychiartists and all those interested in the liberal education at all levels—viz., Infant, Primary, Secondary, Technical, Vocational and University.

Articles may be the discussion and presentation of educational problems and developments which would be of interest and practical value to all educators and educational administrators.

Shorter comments, viewpoints and critical notes on current problems and developments are also invited.

Only material which has not been published already elsewhere can normally be accepted for publication.

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Editor : E. W. FRANKLIN

VOLUME IV NOVEMBER, 1965 No. 12

Editorial

IN THIS number are included some articles which deal with basic education. Ever since its initiation by Mahatma Gandhi in 1938 this system of education has aroused considerable interest and has in its implementation assumed variegated patterns in different parts of the country. Right from the beginning it has been criticised for its visionary character and particularly for proclaiming that through this system of education can, to a large extent, be made self-supporting. The economic aspect of education is certainly one of the most vital ones which must demand close study. The author of the scheme was faced with the problem of providing suitable education for the large mass of pupils living in rural India and fitting them by a process of a well regulated education centered on productivity to become useful citizens and earning members of society.

The system later on assumed a character of "earning while learning". A great many exponents faithfully followed the minute details laid down in respect of craft work and produced facts and figures to show that the scheme can in fact be made largely self sufficient. There was a considerable mix up of the educational ideals and the economic purposes

combined in this scheme. The result was that except in a few cases basic education has not functioned on right lines.

Politically the scheme had to be accepted by the Centre and the various States and courageous efforts were made, most of them rather fruitless, to introduce basic education by a process of 'conversion' of the existing primary schools. Such conversion remained weak and illusory.

The fundamental purposes of basic education are to provide for the individual training in self reliance and for the society to function on a cooperative basis. Today the nature of our economic and social structure is highly competitive. It will probably stay that way. What is needed is that within this conflict the individual should be endowed during his schooling with a capacity to work in cooperation with members of his community and society at large.

Basic education also claims that combining primary and adult education and keeping both of these open to the needs and ideals of the community life this system holds a great promise for the transformation of our countless villages, both economically and socially if our schools function as community centres. The wide-spread experience of community schools in the various parts of the world, particularly in the philippines, shows what can be achieved when the school becomes a part and parcel of the life of the village.

Dr. Chaube's article has presented some of the problems in this system of education. Mr. D'Souza has presented a well argued and logical analysis of the relation of basic education to secondary schools. Mr. Bagga has argued for a major scientific bias in basic schools.

The other articles deal with some of the current issues in respect of the media of education, promotion of world understanding through social studies, and providing scope for creative expression in our schools.

SOME PROBLEMS OF BASIC EDUCATION

by S. P. CHAUBE, *Department of Education, The University, Lucknow.*

BASIC education is making very slow progress, and no research work is being done in this system of education. There are several problems which may be subjects of research in Basic Education. The following may be subjects of research :—

(a) At what stage should the different subjects of the syllabus be converted to handicrafts ?

(b) How to prescribe such subjects in the syllabus which may be related to physical and social environment ?

(c) How to prepare useful study aids and material for the subjects of the syllabus ?

(d) How can the students in Basic education be developed in different subjects more than the students of the general schools ?

(e) How can Basic education be made more popular ?

(f) What are the means of making Basic education self-dependent to the utmost ?

(g) How to study the social needs in order to develop Basic education and to make it more suitable and useful ?

These are some of the problems in Basic education which have to be solved in order to develop it. It is the duty of the Basic training centers to solve all those problems due to which the progress of Basic education is so slow. Teachers should have suitable material aids for teaching the various subjects of the syllabus. Apart from this the Basic education should be particularly connected wiih the social life of the populace so that good citizens could be produced.

In our country Basic education on which the grand edifice of education is built; is passing through a very wretched condition. Although during the last decade it was decided

several times by the Government to make Basic education free and compulsory, yet nothing substantial has been done in this field. Its condition is very miserable and there is a lack of competent teachers, school buildings and materials. The children commence their education from these and as such Government should pay special attention towards this. The Government should appoint a Basic education commission for finding solution to the problems of Basic education. Basic education should be given on an all India basis.

The teacher constitutes the most important aspect of the problem of the progress of Basic education. In our country the salaries of teachers of all categories are very low but those of the Basic schools teachers are much too meagre and insufficient. The poor Basic school teacher works like a labourer and gets neither emoluments sufficient to make both the ends meet nor respect. As such, he cannot work with devotion and consequently the standard of education is deteriorating day by day. The question of falling standard is discussed practically every day but nothing is being done to remove the real cause responsible for this deterioration of standards. Basic teachers spend during the training period lot of money and time and in their teaching work also they have to work hard but they get very little remuneration. So far only the Madras Government has given some encouragement to the Basic teachers, but in other states no satisfactory improvement in their condition has been made. The unsuitability of the school building is also a factor responsible for the pitiable condition of Basic education. There are some such school buildings where students cannot study peacefully. The roofs leak during the rains, and in summers the sun and heat cannot be kept off. The students have to take shelter under the trees all the year round because the available buildings are not capacious enough to accommodate all the students. There is no arrangement for the cleanliness of the schools and students and guardians grow indifferent to education.

Some influencial persons cry for the progress of Basic education but they do not take any active part in this. Such people are mostly opening their own schools and regard it degrading to have their children educated along with those of the depressed and backward classes at Basic schools. Thus Gandhiji's ideal of education is not being realised.

There are at present some such Basic schools in which the students get neither Basic education, nor literary education hence education is vanishing from the villages and the students who go from the Basic to the secondary schools show a very low level of attainment and much hard work has to be done to pull them up to the requisite standard. Due to low salaries the teachers also do not feel much interested in their work. The village people also blame Basic education when they consider these things and also the attainment of their wards, for they say that if the boys have to learn digging and weeding in the school, they can be taught this at home. In fact, there is at present, the absence of that Basic education which Gandhiji had contemplated and as such not much progress has been made in this field during the last seventeen years of our independence.

The need of the hour is that Basic education should be regarded as the real basis of education and it should be strengthened to the utmost. The salaries and level of the Basic school teachers should be raised so that capable persons may come forward to teach in Basic schools. Apart from this, great reform is needed in respect of school buldings, courses of study, material for study, provision for teacher-training and text books. It is necessary to weed out from the sphere of Basic education the corrupt politics of the local bodies. Besides, the poverty and illiteracy of the villagers, is no way lesser hinderance in the way of progress of Basic education. Due to poverty quite a few labourers and peasants cannot afford to send their children to schools and due to illiteracy they do not realise that they banish poverty from their homes by means of the education of their children. Hence if Basic education is to make progress, all these defects must be removed.

BASIC EDUCATION AND SECONDARY EDUCATION

by AUSTIN A. D' SOUZA, *Inspector of Anglo-Indian Schools, West Bengal.*

BASIC education has been accepted as the national pattern of elementary education for all children from 6–14; of this proposed eight years period of free, universal, compulsory education, the first five years cover the primary or junior basic stage and need not concern us in this article. But at eleven plus, with the onset of adolescence, the child enters on the junior secondary stage of his education which will extent over the next three years till he leaves the school at 14. The connection between basic education and secondary education, therefore, immediately becomes apparent, even though the use of the term "elementary education" to describe the entire period of education from 6–14 tends to obscure the fact that the last three years of this eight year entegrated course are in effect a part of secondary education.

This inescapable fact has forced itself on the attention of our educational administrators who are beginning to realise that the basic education given between the ages of eleven and fourteeen cannot be a mere continuation and development of that given in the Junior Basic schools. To begin with the phychological make-up of the adolescent is very different from that of the junior school child, and the education given to him will have to take due cognisance of this fact. Again, while the vast majority of Indian children will complete their formal education at 14, there will be a small but vitally important minority who will have the ability and aptitude to continue their secondary education at a High or Higher Secondary school, and to proceed from these to a University or professional college. The current attempt of Senior Basic schools is to recast and broaden their curriculum so as to bring it more into conformity with that of the Junior High school curriculum, which is specifically planned to lead on to the Higher Secondary curriculum, so that their able boys and girls will be able to continue their education at High or Higher Secondary schools side by side and on equal terms, with their contemporaries from the Junior High schools.

This attempt to bring the Senior Basic school more into line with the Junior High school raises certain fundamental issues concerning the exact relationship between Basic education and Secondary education about which we need to clarify our ideas before we proceed much further with the reform.

Our educational theorists often speak of elementary Basic education from 6–14, and Primary-cum-Secondary education from 6–17 as if they were two parallel and distinct types of education between which there are few points of contact. And so they were, and unfortunately still are in many States, and seldom the twain do meet. But under pressure of educational and equlitarian ideas and ideals, the gap between these two 'types' of education, (one identified unfortunately with the education of the masses and the Have-nots, and the other with the education of the elite and the Haves) is beginning to narrow and the two are beginning to meet and merge at many points. At the primary level Junior Basic schools are laying more stress on the 3R's, and the traditional primary schools are introducing basic techniques and craft-centerd activities into their traditional curriculum which in the past consisted atmost entirely of the 3R's. At this stage therefore, there have been and is an increasing two-way traffic of theory and practice between the two types of primary schools which will, we hope, gradually lead to a common types of progressive school for all children from six to eleven which in its curriculum will blend the best elements of basic and non basic primary education.

The attention to evolve one type of school at primary level for all children has been conscious, and, on the whole reasonably successful; if the present trend continues any differences that may remain between the Basic schools and the reformed Primary schools will in the future tend to be differences of degree rather than of kind. But at the secondary level, despite the fact that many Junior High schools now make provision for the teaching of Crafts and many senior Basic schools are introducing greater academic content into their curriculum, there appears to be no conscious attempt being made to evolve an Ecole Unique at the Secondary level.

It is time such a dynamic project was taken in hand. There is an urgent need not only for a conscious attempt to be made to evolve a new functional type of Junior Secondary education from eleven to fourteen that will incorporate the

best features of the present Junior High and Senior Basic schools, but also to extend this new orientation in Secondary education into the High and Higher Secondary stage so that the entire education of the adolescent from 11–17 will form an integrated whole, a dynamic unity in diversity, and be a natural follow-on and development of the type of education given at the primary level.

If the present bi-partisanism the field of Junior Secondary education between the Senior Basic schools and Junior High schools is to be removed in theory and practice, and a new type of higher secondary education evolved, it is essential that we should be clear as to the exact relationship between basic education and secondary education; the new integrated type of secondary education from 11–17 at which we are aiming will have to take the form of a synthesis between the best elements of the theory and practice of Basic education, as applied to the secondary stage in education, and the best elements of the traditional Secondary education.

Is such a synthesis possible ? When the scheme of Basic education was first adumbrated, and for the first decade of its existence during which its implications were being gradually worked out (a period when the term "Secondary education" connected a specific narrow, one-track, predominently academic, University oriented type of education), there appeared to be a definite dichotomy between the two concepts. In fact, Basic education originated partly as a revolt against the narrow sterile type of secondary education in vogue in the later 30's which in turn cast its baneful shadow on primary education which was whittled down into "instruction in the elements of 3R's" and divorced from any contact with life and reality. There appeared to be few or no points of contact between the concept of "education for life", through life for the living" predominently given through craft-centered and life centered activities, and the narrow book centered, academic, lifeless type of secondary education of the time. Hence it was not surprising to find that in these early years the Basic education enthusiasts and the supporters of traditional education ranged in two hostile and apparently irrconcileable camps. But, during the past ten years, the barriers between the two opposing points of view have been lowered at many points, and the gaps between them have been slowly but surely filled due to an inevitable widening

deepening and enrichment of the concepts of both Basic education and Secondary education.

Basic education is at present not only craft-centered but environment centered; it is no longer confined to education between the ages of 6 and 14, but it is conceived to be co-terminous with life from the cradle to grave and the anti-academic and anti-intellectual bias which characterised it at the beginning has gradually made way for the realisation that the traditional school subjects cannot be dispensed with, and that a well-equipped and utilised library is as essential to a good Basic school as a well equipped crafts room. Similarly, Secondary education is now conceived not as a one-track type of education meant to lead on to the University, and thus only suited for an elite, but as a stage in the education of all children, that will have to be for the majority life-centred rather than university centred. If in the Mahatama's description of Basic education as "the drawing out and development of all the abilities and aptitudes of the child, physical, mental and spiritual", and his dictum that "Basic education is education for life", the word "Secondary" were substituted for 'Basic', modern educators in India would not cavil. "Basic education" according to Prof. K. S. Asherlu, one of its modern expositors", should not be confined as a pedagogical theory specially devoted to Primary school education. It is not a new educational technique meant solely for the Primary school child, nor is a mere a matter of reform of educational method evolved for the remodelling of Primary education. Basic education or Nai Talim is a new outlook on life, a new scale of values, a new pattern of living, which, if accepted and acted upon in all matters of life, bids fair to become a powerful social force involving most of the problems of the community." The latter part of this statement is equally true of the new concept of secondary education adumbrated in the Mudalier Commission Report, and generally accepted throughout the country.

The scope and content of the Basic education and Secondary Education, in so far as the education of the adolescent is concerned, are thus beginning to overlap, meet and merge at many points so that the possibility of a true and vital reproachment and synthesis between them is much greater than it would have been a couple of decades ago. Till now, however, the two concepts have developed and

elaborated side by side more or less independently of each other and the meeting and merging that has taken place between them at so many points has come about more by accident than design. Hence though the hostility or the parts of the protagonists of Basic education and Secondary education has grown considerably less in the field of education theory a certain mutual suspicion, based for this most part on ignorance and the absence of a clear understanding and appreciation of the 'other's view point, still exists between the two parties. But in the field of educational practice (though here also with the admission of Crafts and the growing use of projects and activity methods in the Junior forms of the traditional Secondary schools, and the greater stress on formal work and books in the parallel classes in the Senior Basic schools, the gap between Basic education and Secondary education has narrowed considerably) the gulf between the two types of Junior Secondary education remains. It is an undoubted fact that the Junior forms of Higher or Higher Secondary schools enjoy a very much higher social status and educational prestige than the parallel classes in Senior Basic schools, so that even those who argue most vehemently that the latter provide an education which is as good if not better than the former, seldom or never suit their practice to their profession by sending their own children to the Senior Basic schools. In point of fact, therefore, the Senior Basic schools, like the Secondary Modern schools in England, are still considered to be in the nature of "Higher Elementary" schools meant to provide a 3 Year course of post-primary education for the masses to prepare for earning a livelihood, while the parallel Junior forms of High or Higher Secondary schools are like the lower form of the Secondary Grammar schools of England which lead to the University. Hence we are in effect, whether we are consciously aware of it or not, whether we like it or not, developing two parallel type of Secondary education, one for the masses and one for the classes. And while the possibility of transfer from one type to another will exist in theory, in practice it will not be easy.

If, therefore our goal is true equality of educational opportunity for all children after they reach the age of eleven plus, we must take steps to drop the terms "Senior Basic" and "Junior High" to describe the two types of post-primary education at present available for children from 11–14 in this

country, and consciously set about to frame a common and improved course of secondary education for these vital three years of early adolescence that will incorporate the best elements of "Senior Basic" and "Junior High School education", and provide a sound basis for the higher secondary school stage from 14–17, so that the entire period of secondary education for all children from 11 to 14, 15, 16 or seventeen will form an integrated and unified whole in which there should be plenty of scope for diversified curricula and courses to meet the varying needs, abilities, and aptitudes, and vocational education of the individual pupils found fit to pursue their education after 14 plus.

In the working out of this new pattern of secondary education for all, Basic education will be seen as an essential complement to the traditional academic type of secondary education, and they will both merge and fuse in such a way as "to suffer a sea change into something new, rich and strange." If this ideal is to be attained the extreme protagonists of both Basic education and traditional Secondary education will have to shed some of their misconceptions and prejudices, and explore the common ground that exists between them rather than the differences. The Basic enthusiaists will have to cease thinking of Basic education as an educational panacea that contains all the answers for all children, they will further have to stop over emphasising activity education at the expense of book learning; of identifying activities with physical activities such as manual work, which leads them to neglect the vitally important activities of the mind or the imagination; of dispensing with the traditional subjects which after all are bodies of distilled and organised facts skills and attitudes which it is essential for an educated person to be acquainted with. Those concerned with Secondary education on their part, will have to cease regarding Arts and Crafts as 'frills' or ornaments, of treating the traditional subjects as self contained and watertight compartments, of regarding books as the be--all and end all of education, of focussing all attention on the minority of students who require a University entrance type of Secondary education and ignoring the majority whose secondary education will be of a terminal nature and who have to be given a life-entrance type of education in keeping with their respective abilities, aptitudes and vocational ambitions.

Fortunately, the new core curriculum cum diversified course pattern of Secondary education which has been universally accepted as national pattern for education at the Secondary level provides adequate scope for incorporating into it the most vital ideas, methods, and practices of Basic education, especially in so far as it relates to the age group eleven to fourteen.

The content of the total Secondary school curriculum, as outlined by the Mudalier Commission for instance, already includes much that is most valuable in Senior Basic schools. Crafts have become an essential item in the education of all children from 11–15, and, if taught enthusiastically in correlation with Art and the other subjects of curriculum, will soon cease to be a 'frill' and become as integral a part of the total schcol curriculum as they are in Senior Basic Schools. Further, a good deal of scope for the breaking down of rigid subject barriers and for correlation, both between individual subjects themselves and between the 'subjects' taught in High school and the natural and social environment of children is provided by composite Core subjects such as Social Studies and General Science, and by the second and third Indian languages which all students will study in which the main emphasis will be on their functional utility as a means of communication with their fellows. Again activity methods, on which Basic education places greater stress, will be essential not only in the teaching of Art, Crafts, Social Studies and General Science and the Languages, but could also be utilised with great profit in the teaching of elective subjects in the various diversified groups side by side with the more traditional methods which, skilfully used, are indespensible in any good school. Basic education broadly interpreted, is perhaps both a method of approach and of technique as of content or ideology, and there is no reason why selected teachniques of Basic education such as learning by doing, correlation of school work with the natural and social environment, and close integration between the various subjects and activities of the curriculum cannot be introduced into all Secondary schools to a much greater extent in the future than they have been in the past; such techniques will vitalise secondary school teaching and bring a welcome breadth of fresh air into the rather close and stuffy atmosphere of the traditional Secondary school.

The new approach to education contained by the Basic education can find even fuller scope in the co-curricular activities of a good secondary school. Science, Library Craft and Hobby clubs, Student Government in all its varied forms School Hygiene and Social Service squads, environment surveys and educational excursion—these and similar extra class activities, if correlated with the work done inside the classroom, will provide Secondary schools with the means by which to achieve many of the objectives of Basic education. And, further, the starting of Old Pupils and Parent Teacher Associations and the utilisation of the High school buildings for youth welfare and adult education activities could help to make the average secondary school, like the Senior Basic school, a 'community-centered school' which will extend its influence over a far wider circle than its own pupils.

It is evident therefore, even from this brief and incomplete study that we do not need to continue the present dual system of Secondary education, but that the two can be merged and synthesised to create the truely "Multipurpose" Secondary school of the future in which all the children of secondary school of age will be educated to the top of their bent.

VALUES OF SCIENCE TEACHING IN BASIC EDUCATION

by Q. L. BAGGA, *Research Officer, Department of Science Education, NCERT, New Delhi.*

SCIENCE is playing an important role in our lives and national prosperity. Advances in transportation in the shape of railroad, automobile, airplane, rocket and satellite and a recent floating of Lt.-Col. Alexi Leonov, a Russian, in space have drastically changed our concept of time and distance and consequently of the relationship of the people and nations to each other. Improvements in medical and surgical care and techniques have made it possible for people to live longer. Science has restored eyes to the blind, hearing to the deaf, and legs to the lame. In agriculture it has revolutionized the raising of crops and livestock. Science brought about industrial revolution and made possible the mass production of innumerable goods hither to unknown in the history of mankind. The recent advances in atomic computation and biochemistry are thrilling. Science has also provided humanity with terrible war weapons. In the world scene there is the nuclear stalemate arising from the fact that both the great powers have enough nuclear weapons to destroy the foe. Achievements of science in almost all spheres of life know no boundaries.

Due to the utilitarian values of science, it has come to occupy an important place in the educational programmes all over the globe. In our country though science has taken good many years of active and persistent effort, it has been recognized as a compulsory subject right from the primary classes. Within a few years with its rapid strides it has now come to occupy an enviable and coveted place in the school curriculum. This stems from the fact that people in this country have become aware of the contributions of science in the economic growth of other countries. Industrialization, automation and discovery of the atom as a source of energy have made the people cognizant of the real need of science education. The technological base of the Indian economic structure is widening at a rapid rate. The country is

committed to a massive expansion programme. The sheet anchor of industrial development is a large force of technicians of very high calibre. A strong base of science education is essential for the preparation of this large reservoir of skilled hands. In the world of today there is no room for a nation which does not have skills and competencies interalia the knowledge of sciences required in a technological complex enviornment. Science has emerged as the most powerful instrument to transform societies living at subsistence level into ones which are prosperous.

Besides its utilitarian values, science also affects the way of living and way of thinking of the people. It helps in dispelling of many traditional superstitions, outdated customs or dogmas which are hindering the social progress and economic prosperity. The traditional beliefs impede the solution of many of our economic and social problems. Development of scientific outlook which does not involve any cost to the individual or to the state helps dispelling misunderstandings and ensuring rational and smooth relationship between various people and nations. The transformation of society in all the developed countries has been brought about by the acceptance of a scientific and rational view of life. The development of scientific outlook is an essential condition for the modernization of the socially backward citizens of less advanced countries like ours. John P. Lewis while describing the quiet crisis in India in nineteen sixties, writes, "Much of the social structure organization and traditional leadership in the countryside is still highly resistent to rapid economic growth change"*. It is, therefore, necessary to lay the foundations for the study of science which will help in developing scientific outlook and the school is the most suitable place for the purpose.

The task of developing countries of the 20th century is greater than that of the developed ones, as they have to traverse in a generation for which others had centuries at their disposal. Accordingly, objectives of science teaching, the content-matter and the methods of teaching science would differ. Besides this, it would be a fatal mistake for underdeveloped countries to establish an expensive system of science education on the model of advanced countries. The

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*John P. Lewis, *Quiet Crisis in India*, Asia Publishing House, Bombay, 1963, quoted in the American Review, New Delhi, p. 9.

school science must fit into the economic life of the nation and the greatest contribution of the Father of the Nation, Mahatma Gandhi, has been to suggest such an institution. Basic schools provide instructions in functional science which is an improvement over the existing system of science teaching. The basic school child is a human dynamo ready to learn and ready for action. The child is conscious about his world and investigates it by testing, touching, smelling, listening and exploring. Basic school science insists on science experiences being related to some productive activity or to the natural environment of the children as the appropriate base. With craft activity particularly agriculture and woodwork, science is used functionally and so often situations arise which call for fresh thinking improvisation and effort. Exhorting the same view about functional science, Lavonne Hanna, Gladys Potter and Neva Hagman said,* "Almost everyone is in agreement that curriculum ceases to be functional in the lives of boys and girls if it is not centered upon life situations..." The link between science education and practical activities is all the more great in a country like India where cultural pressures and prestige values give a low place to practical subjects in the curriculum. The contributions of Basic education in this respect are immense.

Another significant feature of Basic school science is that it begins with the child's environment as the starting point. It seeks by organising and developing those environmental experiences to promote the growth of interests, attitudes and skills of the child. In this way science helps every active child to understand his natural environment more intelligently and thus enables him in harnessing that for the satisfaction of his needs. Trips and journeys for observation, preparation of herbarium, simple experiments with plants help enable the child in developing an inquisite mind, rational thinking and insight into the mysteries of life and nature. An ingenious and resourceful teacher will be able to provide numerous problems, situations from actual life and from improvised classroom experience to ensure the growth of his students.

Science helps in increasing the productive capacity of the people. But despite the conventions of economic text

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*Lavonne Hanna, Gladys Potter, and Oven Hagman, Unit Teaching of Science in Elementary School, New York, 1955, p 5. Quoted in Bulletin of the Orational Association of Secondary School Principals, Washington, Vol 44, No. 260, Dec. 1960.

books, consumption is not the end purpose of human existence and specially so in India. Therefore, apart from the utilitarian aspect of science which is drifting us to materialism, social and ethical aspect of science need immediate attention. No one disparages the multiplying benefits that science has bestowed upon humanity, but it is also true that it has imposed stultifying pressures on man's mind, character and aesthetic sensibility. In their desire to enlarge knowledge and improving the lot of human beings, the scientists have failed to create a 'full man'. The narrow specializations have not been worth the price since there has been intellectual, moral and spiritual impoverishment of the experts, who have become just a cog in the cachine of modern science. This unhappy trend in other nations would have to be reversed by us who have recently embarked upon wholesome conversion of our lives on scientific lines. Our long cherished dream has been to create a 'whole man' and we would not be satisfied with the 'economic man' of the West. We want to keep our moral and spiritual values intact and this has created erroneous impression that Indians are static and unchanging. Indians have been described as religious and devoid of scientific outlook. Though we take pride in the spiritual vain of our civilization, yet it is worth mentioning that science and religion are the two aspects of every culture. There is no conflict between the rational and spiritual values as they are the two strands inextricably woven in human nature. The broad, tolerant and highly spiritual religion of East cannot be in conflict with scientific thought. The religion of the East is the religion of sages and mystics and that is the real religion of scientists. This is what even the great scientist of all time, Prof. Einestein says about religion, "The religion of seientist is a cosmic religion, the religion practised by sages". This remains for India to manifest to the world, that scientific thought is not in conflict with spiritual values and that the former is a logical corollary of the latter. To manifest it and to uphold spiritual ideals in the world gone crazy after pleasure is earmarked by nature for us. Never before, the world had been in such a crying necessity of this revelation as it is today, and it is for the school, to rise to the occasion and guide the humanity towards proper end—the true good of mankind. Let us set our eyes on Basic education for saving us from this catastrophe.

NEHRU UNIVERSITY BILL

by D. C. SHARMA, *President AIFEA, New Delhi*

[Speech (slightly abridged) made in the Lok Sabha on September 20, 1965]

WHEN I look at the statement of objects and reasons attached to this Bill, I tell you very sincerely that I do not feel very much enthused about it. It is said the proposed University will embody a unique synthesis of the humanities, the sciences and technology worthy of the great son of India.

Now I think the world has gone much more ahead than what is contained in these three words. Look at the history of modern education in UK. Study the history of the advancement of education in the USSR. I would like Hon. Members to look at the new developments that have been going on in the USA. There we find that in addition to the teaching of humanities, the sciences and technology, people are now laying stress on the ethical basis of education. In UK, they have made the study of ethics or theology or whatever it is compulsory. Of course, people can choose whatever they like. Similar things are happening in the USA. In the USSR where theology is a suspect word, they are laying emphasis on service rather than on the other objectives that the nation holds dear.

Therefore, the whole concept of education has undergone a change. It has gone beyond the humanities and the sciences and technology. I find that we are adhering to those concepts which are useful, no doubt, but which in the context of the present day have ceased to be all embracing.

I would, therefore, say that in addition to these concepts, we must have also the ethical basis or the moral basis of education emphasised. Unless that is done, I think the world will stand on the brink of disaster. Unless we educate our young men and young women in giving priority to moral values in this life. I think we will not be able to achieve much.

Now, it has been said that this unique synthesis will be reflected in this university. Of course, it must take note of the latest developments in education which are going on all over the world. But that will not make it unique and worthy of the great son of India after whom it is being named.

No one will deny that Pandit Nehru in his Discovery of India has paid a great tribute to the cultural traditions of this country. Of course, he did not think in terms of the culture of this community or that community. He was a votary of the composite culture of this country and he knew the contribution which Hindus have made, which Muslims have made, which Christians have made, which the Sikhs have made towards it. It is a unique flower of our culture grown on the soil of India, nourished, watered and fertilised by all the communities of India-Muslims, Sikhs, Hindus, Christians and all other.

How is this university going to give people an impression about the manysided genius of the great Prime Minister of India ? What goal before it tells us that this university is going to be established for that purpose. It is said that the population of Delhi has gone up ? So, this university is going to be an academic explosion to meet the population explosion of Delhi. This university is going to be an academic reply to the inordinate growth of population in this country. This university is going to be a kind of response to the influx of people into the city. If that is the thing, why do you name it after Pandit Nehru ? Why do you not say that you are going to have a second university in Delhi.

This university, according to the Statement of Objects and Reasons, is going to be largely for over growing numbers, 2,000 every year. What will you do afterwards ? How is it going to meet the overgrowing population any how ?

From the wrong premises they have come to the right conclusion, I want them from the right premises to come to the right conclusion.

This university which is going to be like any other residential university run by the Central Government cannot arrogate to itself the name of Pandit Jawaharlal Nehru, which is going to make no contribution in those fields, which Pandit Jawaharlal Nehru held very dear to his heart like fields of internationalism, peace, cultural unity of India scientific

approach to life, etc. It is not going to do any thing of that kind. It is only going to be a multiplication of the departments which are already existing in Delhi University. It will be a poor copy of the Delhi University. It was said that it will be another Essex University. I do not know why people talk of the Essex University without knowing it. India will require another 20 years to establish such a university, where no lectures are delivered, where teachers specialise more in social contacts than in any other kind of thing.

Therefore, this Bill does not do justice to the memory of our great leader, Pandit Jawaharlal Nehru. I would have welcomed this Bill if they had called it the New Delhi University Bill. I would not have minded that; but I do not want that they should associate the name of that great Indian with this University Bill which does not make any departure from what is happening in India today and whose very language is no departure from any university legislation today. I think, some of the unwholesome provisions of the Acts of other universities have been incorporated in it and we have got this Bill for our approval. Therefore, I would say to the Hon. Minister that he should withdraw this Bill or he should call it only the New Delhi University Bill and we should have the Jawaharlal University in some other way, in some other place, and in some other environment.

MEDIA OF EDUCATION AND NATIONAL UNITY

By RAMESH DUTTA DIKSHIT, *University of Gorakhpur, Gorakhpur*

WRITING IN the *Radical Humanist*, a western Scholar Prof. David Mc Cutchion, observes : Almost all the seminars on education agree that the greatest problem of Indian education at present is parrot-fashion learning— The inability to assimilate. The student learns words, words in sentences, sentences in paragraphs—but not ideas. He cannot separate the ideas from their context and apply them. Nothing encourages this tendency more than a foreign language as the medium of instruction. The student learns foreign words not directly in relation to reality but as equivalents for words in his own language-thus removing him two stages from reality. As a result of this, Prof. Mc Cutchion believes, the Indian students' greatest handicap is that 'he cannot speak what he can think.'

Few will disagree with the above observations of Mc Cutchion and there is no denying the fact that the lack of a proper grasp of English is a great hinderance in acquisition of higher knowledge for a large body of our people. Expressing his distress on this subject a Sorbonne linguist, Dr. J. Kochanowski wrote sometime back : Why should the Indian Government continue the linguistic policy of Lords Macaulay and Bentinck ? One can justify such a policy by a foreign conqueror but not by an independent national government. Why must the Children of those Indians who during the last two centuries participated in the government run by the British have an advantage over other sections of the Indian population for the simple reason that they speak english, the language of India's esclavagists ? Or why compel to learn English to the children of parents who during the two centuries refused to associate themselves with the Ingrez in any way ?

On this view it seems very proper and legitimate that the different Indian languages should be encouraged, their literature in all branches of knowledge should be enriched

and they should be made the media of instruction in their respective regions so that our students do not learn only words and sentences but they also learn to think for themselves and are capable of speaking out what they think and feel. This will lead to the encouragement of original thinking and ideation, which at present we deplorably lack. Its beneficial effects will soon be visible in almost all fields of national life.

But any final decision in such important matters can be arrived at by examining fully the pros and cons of the problem. The need of our times is that our educational policy is based on a thorough consideration of national unity. Our policy should be so evolved that it strengthens national consciousness and promotes a fellow feeling among the people of different parts of the country. These primary considerations should be given due weightage before making any changes in the media of instructions.

Mahatma Gandhi had given a very serious thought to the matter and as early as 1921 he observed : The medium of foreign language through which higher education has been imported in India has caused incalculable intellectual and moral injury to the national.* Times and again he drew our attention to the immense wastage involved in studying all subjects through the medium of English. Writing in 1938 he said "I know what I took four years to learn of arithmetic, geometry, algebra, chemistry and astronomy, I should have learnt easily in one year if I had to learn them not through English but Gujarati......My grasp of the subjects would have been easier and dearer......I would have made use of such knowledge in my own home The English medium created an impossible barrier between me and the members of my family who had not gone through English schools. My father knew nothing of what I was doing I could not, even if I had wished it, interest my father in what I was learning......I was fast becoming a stranger in my own home. I certainly became a superior person".‡ Speaking of the baneful effects of the English medium education the Late Sardar K. M. Panikkar writes that it did not train men and women to become useful

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* Young India, September, 1, 1921.

‡ Harijan, July, 9, 1938.

members of the society, but merely produced a literate class. It had a tendency to de-Indianise them intellectually......the system infact made its products unhappy in every way......For a considerable period the Indian mind seemed to be lacking in originality, purely imitative and reproducing, without a full realization of their meaning, the phrases learnt from books. The barrenness of Indian thought during the first half century of English education is remarkable and there is hardly a single notable contribution that India made to literature thought or science of the world during this period. Even to-day the smallness of our contributions is too obvious to need mention.

It is imperative, if we want that our men and women should be able to make use of their knowledge, if we want that we do not become strangers among our own people and that there be no inequality among Indians, then it is essential that our education is imparted through the medium of a language that our people speak and understand. There is no language in India today which is spoken and understood by the common man in all the different states of the country. Under the present conditions, therefore, in order to derive maximum benefit from education it is necessary that instruction are given through the media of different regional languages.

But there is another side of the problem which needs serious attention. Education through a uniform medium had a great impact in the rise of a single nation in the pre-independence India. The uniform medium of education created a likemindedness among the intellectual elites, a community of thought, feeling and ideas which created the Indian nationality. The mind of India is united spiritually by the Hindu religions thought, by the binding force of the great tradition which Sanskrit embodies and which, through the Indian languages that still reflect and convey that tradition, continues to be a living factor, and by the new community of ideas and approach which English education has spread among the dominant classes. Of these three factors the one which unites India politically and makes it possible for Indians to act as a single nation and build up a new Society is the last. The first two are the permanent bases of Hindu civilization. They need not and cannot have by

themselves created a unified nation without the cementing force of likemindedness in politics, observes Sardar Panikkar* and adds, the unity of Hindu life and the common tradition of a Sanskrit culture are analogous to the Christian religion and Latin tradition in Western Europe, and yet by its emphasis on regional languages and the absence of a cementing factor in secular life Europe's development was through fragmentation. But for a hundred years of uniform education through the English language the result would have been the same in India.

Thus while on the one hand it is felt that in order to derive maximum benefits from education instruction should be imparted through the media of the regional languages—The mother tongue of the people in respective regions, side by side it is also necessary that a 'like mindedness' and the community of thought feeling and ideas should be maintained and the bonds of nationality so laboriously arrived at are not allowed to get loose. If the different regional languages are allowed to become the sole media of instruction in their respective regions this likemindedness and the community of thought, feeling and ideas are likely to get shaken at their roots and there may eventually be a danger to our national solidarity. The people who advocate for the regional languages the status of the sole media of education from the primary to the University stage, perhaps, overlook this vital national interest—The unity of the nation.

We, therefore, need to evolve and adopt a policy through which on the one hand the parrot—learning is discouraged and people are encouraged and inspired to think for themselves, on the other the likemindedness is maintained and national unity is fostered.

We will all agree with prof. Mc. Cutchion when he says that the language issue is much more important at the earlier stages. It is in the schools that parrot-learning is established. So with a view to train the children to grasp and assimilate the ideas by learning in relation to reality it is essential that at the primary stage the child is taught through the medium of the language that his parents speak to him—the regional

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* K. M Panikkar, The Foundations of New India, George Allen and Unwin, London 1963.

language. This will save them from the harmful effects of instruction through a foreign language. Upto the secondary stage this language should remain the medium of education but along with other subjects of study they should be made to study an inter-provincial language (Hindi, most likely) compulsorily. But at the university stage attempt should be made to keep a uniform medium of instruction, without this the 'likemindedness' among the intellectual elites may be in danger.

At this stage a question naturally comes up : shall it be possible for a student who has studied through the medium of his mother tongue for ten to twelve year's to switch over to another language for his studies at the university stage ? The problem is perhaps not so formidable as it appears at the face. In the first place the student shall already have acquired working knowledge of this language through the five or six years of its study at the secondary stage, secondly, if it is felt that a better grasp of the subject is required than what the student possesses, arrangements may be made for a more thorough training in the language in the first year of the university. Further now an increasing number of the right thinking people in the country have begun to realize that University education should be restricted to the students with a genuine thirst for knowledge and those who have given evidence of their sharpness at secondary stage. For such students it shall not be difficult to acquire proficiency in the language in the manner suggested. Finally, if such a policy is followed there is no likelihood of loss of original thinking and application in the student because during the course of his twelve or thirteen years of pre-university education the student has cultivated the habit of thinking for himself. Under ideal conditions this language should naturally be the National Language. It was obviously with this aim in mind that the leaders of pre-independence India had started the propagation of Hindi in different parts of the country.

For the present in view of the strong feelings against Hindi in some sections in the South such a uniform medium may not be practicable. In almost all the institutions of higher learning in such states the medium of University education is English. In this case then instead of fourteen languages becoming the media of university instruction, the non-Hindi states may opt between Hindi and English for sometime,

provision being made ultimately for arriving at a uniform medium throughout the country.

This in no way means that the importance of regional languages should be belittled. All possible encouragements should be given to these languages and all possible facilities for research in these languages and literatures should be provided.

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THE ROLE OF SOCIAL STUDIES IN WORLD UNDERSTANDING

by D. R. DARJI, *Faculty of Education and Psychology, M. S. University, Baroda*

1. The Need for World Understandings :

The twentieth century, especially in its recent decades, has brought tremendous scienific progress, which has had an impact upon all the phases of contemporary society. So it can make or mar the world within no time. The goddess of science may work according to the whim of the persons by whom she is dominated. Little bit conflict among these persons means the danger of destruction for the world. So the mutual understanding among these persons is of immense importance.

The increased attention given to the need for teaching world understanding is perhaps motivated by

(i) reasons of fear,
(ii) economic reasons and
(iii) humanitarian reasons.

(i) *Reasons of fear :*

People of India as well as those throughout the world have a sincere desire to maintain peaceful relationship with the other nation. In modern warfare the weapons of destruction are of such magnitude that victor and vanquished are indistinguishable, since the ultimate end is total destruction of both. With the effect, modern man seeks to solve his problems and differences through peaceful means. This should take the form of education directed towards the development of better understanding of the problems of the many peoples of the world.

(ii) *Economic reasons:*

The most complex culture of all the industrial society- by its essential nature is global in its scope and international in its needs. If it is to survive it must draw upon all the world's resources, and all the world's people must share its benefits. Our way of living is dependent on the co-ordinated economic activities of the distant people. This is the concept of "One

World" and "वसुधैव कुटुम्बकम्" according to our shashtras. This is exactly opposite to international irresponsibility, economic self-sufficiency and isolationsim.

(iii) *Humanitarian reasons :*

No nation of the world can rest comfortably when part of the world's people eat delicious dishes and the part of the world remains starving. Every human being is the creation of God. All human beings are equal. Here, we are reminded of a beautiful line, "Dust thou art, to dust thou returnest." Every body is created out of the earth and everybody is going to mingle with it sooner or latter. So we should love our neighbour as ourselves according to Jesus Christ. This should be one of the ultimate aims of education.

Teaching for world understanding should be in no way in conflict with developing within the child a basic loyalty and love for his own country. The two concepts can and should be complementary rather than antithetical. Just as the integrated, well-adjusted personality is the one who is best able to uphold his responsibilities of good citizenship to his nation, he is also the one who is able to understand the problems of other people. The primary goal then, should be to develop world-minded Indians.

2. The Role of Social Studies :

The universal Declaration of Human Rights defines the role of education in these words: "Education shall be directed to the full development of human rights and fundamental freedom. It shall promote understandings, tolerance and friendship among all nations, racial and religions groups, and shall further the activities of the United Nations for the maintainance of peace." Social studies better than most other areas of the curriculum, seems able to provide experiences that will enable the child to attain the healthy attitudes towards any human being in any part of the world, and hence the attitude and skill of world citizenship.

The role of social studies programme in our modern secondary school curriculum is of vital importance in education and in the development of democratic citizenship which has become the exacting and challenging responsibility of educators. The subject matter of social studies relates directly to the organization and development of human society, and to man as a member of social groups. The social studies programmes include those knowledges, attitudes,

and skills which enhance, foster and build the child's ability to understand some of the global relationship in the modern world. Forward looking programmes in social studies are giving more and more attention to the development of world understanding. Newer social studies courses show increased attention to helping our childern gain a better understanding of peoples of the world.

'Logically, much of the instruction directed toward world understanding will fall within the social studies. Since it is this area of the curriculum which is dedicated in social studies curricula can adequately be used to teach for world understanding. Units in social studies unvariably include geographical, historical and cultural material which may be utilized by the teacher to help children increase their understanding of such concepts as common needs, adaptation, independence, and international co-operative efforts. Most of social studies programmes make provision for the studies of countries or communities around the world.

When the goals of teaching for world understanding are ultimately achieved, childern every where will sincerely feel that "a foreigner is a friend and I have yet to meet." There is no field more fertile for the teacher of vision and the one dedicated to the service of humanity than social studies.

Social studies better than most areas of the curriculum seem able to provide experiences that will enable youth to attain attitudes of world citizenship.

3. Some New Directions :

The term, 'Social studies' used here is not the sum total of history, geography and civics. It is altogether a different term. It is not the jumble of unrelated facts. It is not mixture but it is just like a chemical compound. Generally, it is meant to cover the ground traditionally associated with history, geography economics and civics etc. "If the teaching of these separate subjects only imparts miscellaneous and unrelated information and does not throw any light on or provide insight into, social conditions and problems or create the desire to improve the existing state of things their educative significance will be negligible."*

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*Report of the Secondory Education Commission October 1952 - June 1953. Ministry of Education, Government on India.

Nor will it be at all useful for imparting the world understanding in children. This whole group of studies had, therefore, to be viewed as a compact whole whose object is to adjust the students to their social environment. So we intend to teach those social studies whose subject matter relates directly to the organization and development of human society, and to man as a member of social groups and not those which are history plus geography plus civics and some elements of economics.

With the changed concept of social studies the method of teaching social studies has to be changed. Bit by bit teaching of the subject will not lead us so far. Unit form of organization of the social studies programme is the obvious corrollary. It is psychologically sound. Gestaltists always favour the knowledge as a whole. Knowledge is integrated outside, it should be integrated in the class too. Here, let the child learn by its own experiences rather than by vicarious experiences. Education is of the experience, by the experience and for the experience. Process rather than the product is, sometimes, considered more important. In short the traditional way of teaching history, geography and civics are to be done away with.

The role of teacher is not of the least importance. He has to play the major role in teaching social studies in new way. He will have to integrate the knowledge in his mind. This is not an easy task. He can not truly teach unless he still is learning. The major burden of education of world understanding through teaching of social studies is to be shouldered by the social studies teacher. He holds the pivotal position in the whole set-up of education.

4. Conclusion:

During the present era, education for world understanding has gained greater importance. While framing the curriculum we have to keep this thing in view. And it is well-established fact that the programme of social studies holds the key position in the curriculum which aims at the education for world understanding. Teaching of History, Geography, Civics, Economics etc. in traditional manner is to be entirely eliminated. The role of teacher in educating the child for world-understanding is also of immense importance.

It will be in the fitness of the things to quote franklin D. Roosevelt, the 32nd. President of the United States of

America: thus he said, " If civilization is to survive, we must cultivate the science of human relationships the ability of all peoples, of all kinds, to live and work together, in the same at at peace."*

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CREATIVITY AND THE EDUCATOR

by M. K. Raina, *Research Scholar, Regional College of Education Ajmer.*

"The ideal educational system recognizes the individual as a unique pattern of value potential", writes Brondy ([1]) "and tries to exploit those to their maximum". Now, it will be readily recognized that the role of original, creative thinking in effective personal and interpersonal adjustment and performance seems to be far more important than it has long been believed. Implications which such recognition has upon education are quite numerous in number and far reaching in scope. But education in our country, which is too bookish, mechanical, stereotyped and rigidly uniform, which does not give sufficient opportunities for self-expression or for developing self-reliance and does not create the habit of independent thinking in the pupils ([2]), naturally does very little to exploit the value potential of individuals. In education, we tend to turn out conformists, stereotypes, individuals whose education Rogers calls is "completed" rather than freely creative and original thinkers.

What Professor J. P. Guilford has said eight years back about American education is very true in case of our Indian education also. He has aptly pointed out that "education has emphasized abilities in the areas of convergent thinking and evaluation, often at the expense of development in the area of divergent thinking. We have attempted to teach students how to arrive at correct answers that our civilization has taught us are corect. This is convergent thinking outside the arts we have generally discouraged the development of divergent thinking abilities, unintentionally but effectively" ([3]) But in times when knowledge-constructive or destructive is advancing in leaps and bounds, and it is supposed that its' pace will increase astronomically, we can't afford to be conformists rather than creatives.

The emphasis on creative expression does not mean that the task of the educator is reduced to an almost passive role, on contrary, he has to give whole hearted cooperation and to show great skill. He will have to change his stereotyped

methods and practices which inhibit the growth of creative abilities in the children. He has to look for some originality, insight, uniqueness, for some initiative and for any break away from the beaten path.

An Anomaly

Teachers, it will be accepted without any reservations, patronise those students who score high on some Intelligence test and perform better in the examinations. They focus their attention on the highly intellectual. So the I. Q. or some cognate of it has become the 'critical metric' ([3]) on which individuals are evaluated and sorted, given preferment or denied it. Surely productive and original thinking has been confused with high intelligence. The simple fact is that inspite of equal records of performance, the teachers tend to rate the members of high I. Q. group more highly than those of the high creative group. Several possible interpretations of this teacher preference can be suggested, but it is perhaps most likely that it stems from personality factors. Investigations into the social and personal relationships of the members of the two groups revealed that the high I. Q. group tend to conform more readily to the accepted patterns of behaviour in social and educational contexts. Not only their thinking but their modes of behaviour are convergent. They it seems, are easy to handle, accept normal patterns of behaviour more readily and learn more quickly to respond as required by the school system. They accept the "givens" the "codes", the "predetermined categories" of their culture easily. This fact, that teachers like to have such students in the class, is corroborated by the investigation of Getzels and Jackson who point out that "the teacher seems to want the gifted child, as she defines him, in the classroom, although to be sure, as we have seen, she may not "like" the "creative" gifted child in the flesh as much as she "likes" the intelligent" gifted child in the flesh" ([4]). The I. Q. should be 'a' criterion and not necessarily 'the' criterion. The usual intelligence test rewards the ability in the area of convergent thinking—like the ability to recall, to recognise, to a degree at least, to solve, but gives little if any, credit for, or opportunity to display the divergent abilities like the ability to invent or innovate. Innovation and inventiveness are important components in scientific and technological advancement, and a measuring medium that disregards them

cannot be considered adequate. A teacher will have to take a note of divergent abilities also, which by and large, are not measured by present intelligence tests.

"But if the teacher is seeking for 'creative talent', he would have to look for it elsewhere in the class. It may lie hidden like the proverbial talent in a bushel. It may lie hidden where the teacher least suspects it" ([5]). He will have to change his criterion of a successful student who shows capacity to present a simple right answer, to a student who shows capacity for original and creative answer. Such children may be those who refuse to accept a norm as an absolute, who finds the average abhorrent and who are shunned by the starchier members of their society as a boat rocking, trouble making maverick who "needs to be brought into line". The teacher will have to make himself familiar with the personality characteristics of such student if he really wants to search the creative talent.

The creative students, by and large, are autonomous than others, more self sufficient, more independent in judgement (they go against group opinion if they feel it is incorrect), more open to the irrational in themselves, more stable, more feminine in interests and characteristics (especially in awareness of their impulses), more dominant and self assertive, more complex, more self accepting, more successful and adventurous, more radical (Bohemian) more self-controlled, and possibly more emotionally sensitive and more introverted but bold ([6]).

Seshiengar rightly points out that such behaviour like being autonomus, independent, self sufficient, or going against group opinion, may make creative students feel that their behaviour patterns do not conform to the standards known and accepted by their classmates and by their teachers, would make their behaviour little awkward. They may, he says, become introverts. The factor that accounts for this is that they are more sensitive. Even the least sign of non-acceptance by peers and teachers 'cuts their heart' and their creative ability is driven completetely underground. All such cases of repression of creative needs' he rightly points out, have resulted in the victims abandoning their creative activities. Under such conditions, it becomes the foremost duty of the teacher to see that every student in his class is given every opportunity for developing his creative abilities.

A Plan for Action

Adequate information is available about the principles and general techniques of creative expression, and since children and adolescents take to them, readily and like them, they can easily be utilized in education. Indeed there is more need for regulation than stimulation.

The simplest procedure is to put suitable material at the free disposal of the pupils. At first this may consist merely of sheets of paper and variously coloured pencils. Later, some plastic materials, easy to mould, can be provided. There are two ways in which the teacher can induce creative expression. One is to encourage the pupils to draw or model with complete freedom anything he wishes or that comes into his head. Also spoken and written expressions can be encouraged. The other is to provide him with a starting point, an idea or suggestions, that will spur his imagination into creative activity. For instance, children can be given a word or short phrase indicating some simple object such as mountain, the sea, a flower, a fruit or an animal, and then ask to build a story behind it. He can give some words like : shoe, button, chair, key, safety pin, watch, eyeglasses and the like and then ask them to give five or six alternate uses, as has been done by Professor Guilford in his test on 'Alternate Uses'. It has been found that sounds and music also can kindle the imagination, particularly in pupils of the auditory type.

Above all, the teacher has to make a note of the fact that one of the lessons of history is that the creative spurts have taken place when student have broken free from a tangle of constructing assumptions and begun to look at their problems in a new way. This, we have learned, is one of the essential conditions of creativity in the individual. The educator in the creative fields has the function of inducing the proper atmosphere of liberty and craft, imagination and restraint, originality and respect, he displays the masterpieces of others; he systematizes the requisite skills; he finally evokes the unpredictable resources of his students so that they may exercise their own limited perception of the world and thus know themselves and the world in more depth.

Besides this, as is clear, the topic of creativity is new for the Indian educators and administrators in our elementary

secondary schools; the writer would like them to read the following books and journals on the topic, if they are really keen to indentify creative potential and promote self expression in their students.

(*a*) *Books:*

(1) Darrow, H. F. and Van Allen R, ed Miel, Alice : *Independent Activities for Creative Learning.* New York . Bureau of Publications. Teachers' College Columbia University 1961.

This publications has practical value in the primary schools as it :

"................has been developed as an aid to classroom teachers who desire to place a greater emphasis on creative self-expression. Suggestions are given for effective ways of organizing the classroom for independent activities, and many suggestions are made for activities which promote creative thinking" (forword).

(2) Getzels and Jackson : *Creativity and Intelligence.* New York : John Wiley & Sons Inc. 1962.

(3) Jenkins, G. G. : *Helping Children Reach their Potential* Chicago : Scott, Foresman & Co. 1961.

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(6) Sealey L. G. W. *The Creative Use of Mathematics in the Junior Schools.* Oxford : Basil Blackwell, 1960.

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(*b*) *Journals :*

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There have been many progressive educators in foreign countries who have experimented with creative expression and used it more or less extensively in their schools; personality expression through movement is basic in the Dalcroze Institute (Geneva). Prof. Sofia Vignoli (Italy) uses expressive dancing and psychodrama. The work done in the field, as pointed out by Robert Assagioli, by a gifted Argentine educator, Maria Zazo Bonomo merits a brief report. Her experiments in the use of creative imagination and expression have been carried on for several years with groups of pupils ranging from 4 to 14 years of age, mostly uncultured and picked from the streets. Here is one of the techniques she uses. In the classroom, after some moments of silence, she gives the beginning of a story and asks each pupil in turn to add a bit to it, visualising the scheme he or she contributes. For instance, she says "Let us imagine ourselves, say, at the top of the mountain. What do we see ?" or "A ray of sunshine is advancing. What does it illumine ?" Each pupil then adds his own contribution. This group creativity greatly interests the children and gives them a sence of co-authorship, of collective action. She also helps them to appreciate the beauty of lines, colours and their contribution, and of the shapes of simple objects. The results have been very gratifying. Some of the pupils have later become designers, decorators or architects.

Conclusion :

In concluding, it is the hunch of the writer that if teachers in our elementary and secondary schools, feel the urgency of indentifying the creative talent and promoting it, and modify some of their stereotype attitude regarding childrens' thinking, then and then alone one of the most important aims of education will be achieved.

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ALL INDIA FEDERATION OF EDUCATIONAL ASSOCIATIONS

ORGANIZATION AND ACTIVITIES

Foundation : Founded in 1925 by the late D. P. Khattry of Kanpur, a teacher. He was its first General Secretary from 1925 until his death in 1946.

Structure : The AIFEA is a Federation of educational associations. It affiliates teachers' organizations and other associations working in the field of education. Their members form the bulk of membership of the AIFEA. In addition, there are individual and institutional members also.

Affiliated Associations : These numbered 56 during 1965. Among them they include 7 associations which cover the whole of India. Others include organizations of teachers at the elementary, secondary, collegiate and university levels. There are 8 educational or research organisations. The total membership is 450,000.

Purposes : The main purposes are :

a. to promote effective programmes and plans of education for the country;
b. to provide exchange of information and ideas among teachers, parents and educationists;
c. to safeguard and improve the status of teaching profession in India and to secure its legitimate place in national life by promoting among teachers a sense of national responsibility and professional efficiency;
d. to unify members of the teaching profession at all levels from the pre-primary to the university;
e. to cultivate goodwill dy active participation in international teachers and educational conferences.

Affiliated with Unesco : The AIFEA is an Associate Member of the National Commission for Cooperation with Unesco. It is represented on this Commission.

Conferences : Annual conferences are held each year. To date 39 such conferences have been held since 1925. These draw teachers from all parts of India and from all level of education. They have been presided over by eminent educationists of the country. The AIFEA conference works in twenty sectional meetings dealing with various aspects of education.

The affiliated associations also hold their annual conferences, seminars and workshops. The AIFEA held an Asian Education Conference in 1930 and WCOTP Annual Assembly In 1961.

Teachers' Day : This is observed on September 5th every year.

Affiliated to WCOTP : The AIFEA was already affiliated to WOTP which later became WCOTP.

Publications :

a. AIFEA News, a monthly newsletter (English) published from Kanpur.
b. Indian Education, a monthly educational periodical (English) published from Kanpur.
c. Bhartiva Shiksha, a monthly magazine (Hindi) published from Kanpur.

Printed by V. B. Khattry at Nirbal-Ke-Bal-Ram Press, 16/8A, Civil Lines, Kanpur-1 and Published on behalf of All India Federation of Educational Associations, Jha - Seshadri - Khattry - Bhawan, Post Box No. 52, Kanpur-1 by A. P. Khattry, Hony. Joint Secretary.

Regd. No.—L-2068

List of Associations affiliated to the All India Federation of Educational Associations

1. Assam College Teachers Associations, Gauhati, (Assam.)
2. All Assam Aided High School Teachers' Association, Sibsagar, (Assam.)
3. Andhra Pradesh Teachers Union, Distt. Kristna, (Andhra Pradesh.)
4. The State Teachers Union, 3-6-561, Himayat Nagar, Hyderabad - 29.
5. Bihar Second. Teachers Associ., Patna-1.
6. Bihar Shikchak Sangh, Patna-1.
7. Tisco Teachers Associ. Jamshedpur.
8. All Bengal Teachers Association, 15, Bankim Chatterjee Street, Calcutta-12.
9. West Bengal College & University Teachers Association, Calcutta-7.
10. Bengal Womens' Education League, 402, Jodhpur Park, Calcutta-31.
11. West Bengal Headmasters' Association, Calcutta-12.
12. West Bengal Primary Teachers Associ. M. G. Road, Calcutta-7.
13. West Bengal Municipal Primary Teachers Association, Howrah.
14. West Bengal Teachers Association, 8/B, Tamer Lane, Calcutta-9.
15. Teachers Association of Anglo Indian Calcutta-17.
16. Maharashtra State Federation of Headmasters' Association, Nasik.
17. The Greater Bombay Teachers Associ. Bombay-56.
18. Bombay State Federation of Secondary Teachers Association, Bombay-2.
19. Bombay North & Suburban Secondary Teachers Association, Bombay-2.
20. The Bombay Association of Heads of Secondary School, Bombay-56.
21. The New Education Fellow Ship— 17, Hudges Road, Bombay-7.
22. Ahmed Nagar District Seconda Teachers Association, Ahmednagar.
23. Vidharba Secondary Teachers Associ. Dharampeth, Nagpur.
24. Model Education Society, Nagpur.
25. Delhi Public Library, Delhi-6.
26. All Jammu Kashmir & Laddakh Teachers' Association, Srinagar, Kashmir.
27. The Kerala Aided Primary Teachers Association, Ernakulam-1, (Kerala.)
28. All Kerala Private College Teachers Association, Kerala.
29. The South India Teachers Union, Raja Annamalaipuram - Madras-28.
30. The Mysore State Education Federation (Colar District), (Mysore State.)
31. Provincial Federation of Secondary School Teachers Association, Raipur.
32. The Federation of Recognised Educational Institution, Dhantoli, Nagpur.
33. The New Education Society, Jabulpur.
34. The Sindia Teachers Associ. Gwalior.
35. Orissa Secondary School Teachers Association, (Distt. Ganjam), (Orisa.)
36. Rajasthan Shikchak Sangh, Jodhpur.
37. Uttar Pradesh Madhyamic Shikchak Sangh, Kanpur, (U. P.)
38. Adhyapak Mandal Zila Parishad, P. O., Paharpur, Distt. Lucknow.
39. Punjab Education Association, Patiala.
40. The English Teaching Schools Associ. Bombay-50.
41. Xavier Board of Higher Education In India, Mangalore-2, (South India)
42. Xavier Association of Secondary Schools in India, Patna-1.
43. Association of Heads of Anglo Indian Schools in India, Allahabad-1.
44. Indian Public Schools Conference— Barakhamba Road, New Delhi.
45. All India Science Teachers Association, 33, Probian Road, Delhi-8.
46. Associ. of Schools for the Indian Schools Certificate, P.O Jealgora, Dhanbad.
47. Forum of Educational Research, Matunga, Bombay-19.
48. Lucknow University Associated Colleges Teachers Association, Lucknow.
49. The Maharastra State — Secondary Schools Certificate Examination Board, Shivaji Nagar, Poona-10.
50. Madhya Pradesh Federation of Educational Societies, Jabulpur, (M. P.)
51. All India Association of Training Colleges—Aligarh, (U. P.)
52. Rajasthan University & College Teachers' Association, Ajmer (Rajasthan).
53. Government School Teachers' Association, Delhi, Administration Delhi.
54. The Kerala Private Secondary Teachers' Association, Kottayam, (Kerala).